A DISCOVERY OF THE BEAST

Got into the Seat of the

FALSE PROPHET,

Who hath opened his Mouth in Blasphemy, to deny the Father, and the Son, and the Spirit, Or ought in man above nature, to guide man out of his Natural estate; That so he might establish his beastly Kingdome.

OR,

An Answer to a Paper set out by *T. Winterton*, wherein he would prove something against the Quakers if he could; but hath gone so far as he hath proved himself an Atheist, without God, or the sure foundation; yet in his busie Corrupt Carnal senses would be a Teacher, whereof all that loves the Lord are hereby warned; in love to your Soules.

By a witnesse to the true light in spirit, Called *James Nayler*.

And I beheld another beast coming up out of the earth, and he had two hornes like a Lamb, but spoke like a Dragon: And the Beast was taken, and with him the false Prophet, that deceived them that had received the mark of the Beast: these both was cast alive into the lake of fire.

Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; And this is that spirit of Antichrist whereof ye have heard that it should come, and even now already is it in the world, 1 John 4. 3.

But we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him: He that hath the Son hath life; he that hath not the Son, hath not life, 1 Joh. 5. 12, 19, 20.

LONDON, Printed in the Year, 1655.

Friend,

THOu art going about to prove the Quakers to be false Prophets; but all that know the true Prophet, or the Scriptures by his Spirit given forth, may clearly see thou hast proved thy selfe an Atheist, and one that knowes not that which is before nature was, to guide thee out of thy naturall condition; and so in thy naturall faculties (as thou calles them) art judging of the things of the spirit of God; for the manifesting whereof, I shall take a few of thy own Opinions, and lay them open to be judged with the spirit of God that was in the Saints declared in Scripture: As to that betwixt *Edward Burrough* and thee (as to the Queries) I shall say little to, seeing they are published: let the truly wise Judge thereof, who may see thy vain scornful spirit from which thou speaks, not as becomming one professing godlines, nor sobriety.

In thy Epistle to the Reader, thou tells how long thou hast been led with thy imaginations: whereupon making a through-search, thou returned with thy adventure, the which amounted to no lesse then being deceived: however, thy love and desires are still as strong, and thy spirit as free to serve God, whensoever he shall be free to set thy feet upon a sure ground, *&c.* however, thou would be loath to change thy condition with those that assume an infallible spirit, or

ſomething in them above nature, the which they cannot demonſtrate to a naturall capacity, becauſe if they were diſabled, and nothing left but what they had of this, it might prove a tedious work to finde in the world a leſſer thing then they.

I ſay, the ſure ground is the infallible ſpirit which is above nature, and before nature was, which the naturall man is not capable of; and thou that art off from this ground, and haſt not this ſpirit: what haſt thou that's worth changing, or what did thou make thy through ſearch withall? ſeeing no other ſpirit hath power to judge the imaginations, but this infallible ſpirit which is above nature, and it only ſearches and judges the naturall imaginations; and thou that haſt ſearched and judged without this, art led in thy imaginations ſtill; and ſo one imagination ſearcheth and judgeth another in thee: and thou and thy imaginations are judged and ſearched by that ſpirit of Chriſt which ſearcheth all things, even the deep things of God. And thou that knows not ſomething in thee above Nature, thou knoweſt not Chriſt in thee, & from thy own mouth the ſpirit of Chriſt declares thee a Reprobate, 2 *Cor.* 13. 5. *and if any man have not the ſpirit of Chriſt, he is none of his.* Rom. 8. 9. *but who hath the ſpirit of Chriſt, hath the infallible ſpirit:* and here thy condition is judged, which thou would be loath to change, for ſomething above nature: ſo all thou haſt proved in this, is but thy ſelfe a Reprobate, and that naturall man that receives not the things of the ſpirit of God, which are above

1 *Cor.* 2. 14. 15.

2 *Cor.* 2. 10

above nature; becauſe this would diſable thee in thy Imaginations, and make thee little in the World, had thou nothing left but this: for ſelf is nothing vvhere this is received; which never came by the will of man, and in that will thou ſtands who vvill not change thy condition: and this is thy firſt born thou haſt put forth; vvhich is naturall and blind; and (as thou ſayes) thou fears there be many faults thou ſees not: yet that blind eye that ſees not faults in thy ſelf will be judging others, and judging that Spirit that is above nature; and this is thy adventure of Imaginations thou art returned withall, and with it thou now adventures to judge that thou knovves not, nor any who are not on the ſure ground, and above nature: yet with this blind eye thou ſets on work to ſhevv the light of Chriſt what it *is*: but to do this thou changes thy method; and in this thy Method thou pleaſes thy Imaginations, to ſhape queſtions as thou thinkeſt thou may beſt anſwer them; yet being blind, thou asks thy ſelf what thou confeſſes thou knovves not.

John 1. 13.

Jude 10.

And firſt, thou asks whether Chriſt lightneth every man that cometh into the World inwardly or outwardly; and thy anſvver is, Both: Secondly, thou asks, Hovv can that be made appear? Thy anſvver is, The ſame ground that proves he lightneth man in any part, the ſame proves he lightneth man in every part where light appears.

I say, that which thou art to shevv is the appearance of invvard light as well as outvvard light, and that in every man that comes into the vvorld; the ground of vvhich appearance thou sayes is, That vvhich proves he lightens man in any part, proves that he enlightens man in every part; so the same ground that makes appear to every man that he is not bodily blind, the same ground makes appear the light of Christ in Spirit that he is not spiritually blind, and this in every man; else hast thou said nothing to the purpose: so by this, he that hath but bodily eyes, hath the ground of all spiritual light, and in thy Epistle thou thy self art but waiting to have thy feet set on the sure ground, so thou that art not on that ground by thy doctrine art bodily blind; and this confusio thou calls plainesse to the understanding: but understands not what thou sayes thy self; but in all this, how hast thou made the inward spiritual light appear to every man that comes into the World? here both blind, and light, may judge thee that thou hast left them as dark as they was, only manifested thy own confusion.

Thy next Question is, What is that which Christ lightens man with? And thy Answer is, None can really tell what it is in its real essence and being.

I say, if thou had said, No Atheist who hath nought in them above nature can tell, then had thou said true; but, that none can really tell, is a lye;

lye: for who knovves Christ in them knowes his light that led them to him and reveal'd him in them; but, this is seen and knovvn by faith, and not to thy natural senses thou tells on; which presents things to thy judgment; and the Gospel Ministers who preached the light, preached what they knew, and not what they knevv not, but such lived by faith, and not by sense. And thou mayest preach thy own Ignorance; but thou canst not preach his light, who hath Christ in him; That the beast knowes not.

Another Question thou asks, What are the effects of light? And thy Answer is, It discovers unto man visible forms.

I say, here thou manifests what light thou knovves, and what it discovers to thee vvho art but in visible things; but knovves not that light that shewes him that is invisible and without form, and such as thou must needs worship thou knovv not what, or else nought at all but your own lusts, whose eye sees no farther but visible forms: so they who desire to be led blind may come to thee and receive thy discovery of visible forms instead of the invisible God; but the children of light have found a better teacher. And thou goes on to make people believe that it is not properly light, but is figuratively called light: Thou Child of darkness, is not the light of Christ proper; and what is it that the light of Christ doth figure out? Is it not that which is before all Figures was, and by which all Figures was made, which

Heb. 11. 27.

John 8. 12.

thou art passing thy blind sentence upon, who before said, None could tell what it is, and now thou judges it a Figure, not proper: art thou not here judging thou knowes not what by thy own confession? And thou that knowes not what it is in its being, goes about to tell where it is seated and where it is not seated; and thou saye there is no knowing, no believing, no affecting, no liking nor disliking, but it arises and proceeds from the determination of the understanding.

1 Cor. 1. 19. I say, the Lord saith, *I will destroy the wisdom of the wise, and bring to nought the understanding of the prudent*; and this is either liked or disliked: but doth this proceed from the determination of the understanding, that brings the understanding to nought? or from the determinating of him that gives the right understanding in spirit, and hides it as he pleases from the wise and prudent? but him thou knowes not (no more then thou dost the light), who hath brought to nought thy determinations (touching him) and thy understanding also, so thou uttereſt thy confusion; and darkens Counsel, by words without knowledge.

Matt. 11. 25.

Again, thou asks a Question, *Doth every man bring into the world this light that Christ lighteth every man withall, in full perfection?* Thy Answer is, *For the outward eyes they are perfect at their coming or never perfect; but for the light of the understanding, they bring in that as they bring in their full strength, that is, a Capacity to grow to it.*

I say, the light of Christ is not of the Creatures bringing in, but by the power of it is the creature brought into the world, nor doth every one grow in the light of Christ, as he growes in naturall strength; for then every perfect man in natural strength should have the perfect knowledge; for where the light is perfectly received, there God is perfectly known; but where the light is but in part, there knowledge is in part, and the growth of this light is not by naturall course; but as it is received, believed, and followed; and some who believe not in it, are still in darkness with thee, who sayes, none can tell what the light is, nor its being, and yet sayes, the creatures brings it in as they bring in their full strength: so they bring in, none can tell what, nor where its being is: and this blinde mingled stuffe is thy first born, who art born blinde, and come to the strength of a man naturally, and yet knowes not the light of Christ, nor its being, and yet sayes, it comes in as they growe to their full strength: When wilt thou come to thy perfect strength, to know what thou talks on, who art teaching others what the light of Christ is in plainness (as thou sayes) and then plainly sayes, none can tell what it is: so in plainness thou art teaching thou knowes not what, and would make all believe, none know more then thou, that thou mightest at once shut the Kingdom against all that will believe thee. And all thou knowes of the light of Christ and its growth, is but as the old Wolfe, growes more subtil then the young,

Isaiah 11. 8. but knowes not the Child that is to lead them: thou sayes further, that there are five faculties in man, which are the grounds of all his actions, which is his senses, his understanding, his will, his imaginations, and his lust.

I say, thou art that man, and speaks thy own condition, thy guide and ground, who art not on the everlasting true ground, and so art guided by thy own senses, understanding, will, imaginations, and lust; and so, as I said, thou hast proved thy self an Atheist, and knowes not that to guide, the which was before these was, and leads to the end of all these, and above all these, contrary to Isa. 55. 8, 9. all these, whose wayes are not mans wayes, nor his thoughts like mans thoughts, which none of 1 Cor. 2. 6, 7, 8. the Princes of this World, who had all these, could receive, nor can receive, which is born contrary to the will of all men living, their imaginations and lusts; which lives by faith and not 2 Cor. 5. 7. Psal. 116. 10. by sight, which is believed on, before it is born up in the understanding, by which the sensual is judged and seen to be earthly, devillish and carnall: and they who had these five faculties, and were guided by them, crucified the Lord of life: and so doth all now, who have no better ground for all their actions then natural faculties, and this is not the light of Christ that leads to crucifie Christ; but this is thy first-born, who slew *Abel* and all the righteous blood since, and here thy false ground is seen, who art not on the safe ground.

And

And thou sayes, its the office of the senses to inform the understanding: the office of the understanding is to judge and determine, and the office of the will is to put the body upon action.

I say, thy Atheisme thou art not ashamed to profess openly, who hath thy understanding informed by thy sensual wisdom, and with thy understanding so informed, thou judges, and in thy own Will so acts: and before thou said Christ enlightned the understanding; Wha, is thy senses become Christ? but thou that judges by thy sensual information, art at liberty to say what thou will, and deny when thou will; so thou hast proved thy words true in this thou hast no infallible spirit, nor ought in thee above nature to judge withall, but what thou knowes naturally as bruit beasts, therein thou corrupts thy self; but all the Children of the light knowes that all judgment is committed to the Son, both in Heaven and Earth; but thy corrupt understanding is not the Son, and such as know this, dare not judge before the Lord come, who both will bring to light the hidden things of darkness, and manifest the counsels of the hearts, and acts his creatures above their sensual understandings, their wills and imaginations; but this the first born knowes not, who hath nought in them above nature. *Jude 10.* *John 5. 22.* *John 3. 5, 6.*

And sayes thou, *The office of the will or affections is to put the body upon action, according to determination good or bad.*

Gal. 5. 24. Here again thou ſhevvs thy beaſtly guide, who art ſetting up the will and affections to be guide, but knowes not that which crucifies the vvill and affections, and leads contrary to them; vvhereby they come to be mortified, him thou knowes not, *Phil.* 2. 13. who in us worketh both the will and the deed of his good pleaſure. Thou blind guide! vvas not *Joh.* 6. 38. Chriſt to do his ovvn Will, which vvas not full; and art thou ſetting up the vvill of the fallen man for a guide to put the body in action, thou needs not preach this doctrine: vvho is it that acts not after the determination of his own will? only thoſe vvho knovves the Croſſe of Chriſt, and the povver of it; and ſomething in *2 Pet.* 1. 21. them above nature; no Scripture came by the vvill of man, nor is any thing born of God but is contrary to the vvill of man, yet hath man theſe faculties before the new birth; and the will of the new, and his judgment and underſtanding and affections is all contrary to the old: thus would thou make the light of Chriſt, and the will and affections of fallen man to be one guide, but hovv all is made nevv that knovves not; hovv ſhould thou who makes a ſcoffe at any thing in man above nature, know him that is ſpiritual, who guides out of the World? and fallen nature the naturall man *1 Cor.* 2. 14, 15. knowes not the things of the Spirit of God, nor can do his Will, but the ſpiritual doth, and judgeth all things.

Further thou ſayes, *While a man acts from the three firſt, diſtinct from the two latter, his actions are*

owe without the leaſt injuſtice or deceit, or provocation thereunto, neither can he; for firſt, the ſenſes they deliver up to the underſtanding what they partake of without the leaſt ſelf-end, and the underſtanding judges as purely, &c.

I ſay, What is that the ſenſes partake on in ſuch as thee, who knovves nought in thee above nature to guide the ſenſes? doth it not then partake from belovv, which the Apoſtle calls earthly ſenſual and devilliſh; will this being delivered to the underſtanding keep from deceit and injuſtice? nay, they who have this underſtanding therewith think they do God ſervice and juſtly, when they impriſon and put to death the body for the Name of Chriſt in the body, and this ſenſe is in thee who ſcoffes at ought in man above nature, and would do more, hadſt thou povver; and with this underſtanding all the World becomes enemies of God: but doſt thou not as much ſcoffe at the Name of God (if thou vvould ſpeak thy heart) as thou doſt at ſomething in man above nature, and the infallible Spirit; for thou that knovves nought in thee above nature, knovves no more God then the Devill doth: for, ſaith *Paul*, Rom. 1. that which may be knovvn of God is manifeſt in them, which thou ownes not above nature: ſo thou that knovves not God above nature in thee, ſerves them which by nature are no gods, (thy five faculties) and vvith them thou art guided. *James* 3. 15. *Gall.* 4. 6, 8.

Another

Another Queſtion thou asks, *What is the effects of conſcience?* Thy Anſwer is, *Firſt it muſt be known upon what it works*: And thou ſaith, *it hath not any ground but in one ſingle opinion*; *that is when the underſtanding ſhall fully determine that there is a place of everlaſting plagues, wherein the ſons of men or ſome degree of them ſhall be tormented for ever*; and thou ſayes, *whoſoever doth determine thus, alſo determines his own caſe*; and (ſayes thou) *when a perſon comes to be poſſeſt with this confidence that he ſhall be damned, if now he be inclined to fear, Conſcience now blowes a flame about him, and like an executioner preſents unto his preſent view all thoſe plagues, as if they were in preſent being, to the wounding of his ſpirit, that no man can bear, but ſeek all means to deſtroy themſelves. Again, he that ſtands doubtful, conſcience hath not that power over him; yet if he be inclin'd to fear, conſcience will even be ſnarling at him, and keeping him from extravagancies; and this is all the good that conſcience doth, to make a man that is vitiouſly inclin'd, be artificially honeſt.*

I ſay, Thou that talks of falſe Prophets, muſt thy ſelf be proved by the true Prophet and his Apoſtles; they held the myſtery of faith in a pure conſcience, and their rejoycing was the teſtimony of their conſcience, not with fleſhly wiſdome; but the ground of thy conſcience is in opinion, and thy honeſty artificial: Chriſt ſaith, Thoſe that do not miniſter to the hungry,

1 *Tim.* 3. 9.
2 *Cor.* 1. 12.
Mat. 25 44, 46.

or

or strangers, or naked, or prisoners, shall go into everlasting punishment: but this with thee is a thing determined by the understanding; The Saints was saved by the answer of a good conscience towards God, and by the blood of Christ through the eternal spirit had their consciences purged from dead works to serve the living God, and they were subject for conscience sake. And this rule thou would make people believe was but as the person stood inclin'd to fear or doubt, or without fear: so (with thee) without fear, without condemnation; least fear of God, most peace: I know the peace of the beast is to be out of the yoak, and the colt to be out of the bridle, so thou without fear: but thou wilt know that the wicked, yea and they that forget God, must be turned into hell; then shalt thou see his words true that said, *Happy is that man that feareth always; but he that hardeneth his heart shall fall into mischief*: though now a seared conscience be thy most peace; and conscience cannot be of much worth in thy account, who hast not in thee, above nature, to exercise it; thy ground being but opinion, thy judgment is no more but imagination.

1 Pet. 3. 21.

Heb. 9. 14.

Rom. 13. 5.

Prov. 28. 14.

Thou sayes, *The glorious actions of the sons of men is from a natural inclination of delight to do justly, and this* (thou sayes) *is a dye in grain will never change; let him change his opinion, or change his Religion, yet his actions will be the same.*

Hos. 14.9. Psal. 89. 14. The Lord is the habitation of Justice, Jer. 9. 7.

I say, the glorious actions of the Sons of God, is from an inclination to that spirit of Justice which is before nature was, the ground of all Justice that God accepts, and that Religion that never changes, which condems all changeable opinions: and thou whose Religion is but a changeable opinion, and hast thy honesty by art, thy Justice is not everlasting; they that knowes no better may believe thee, and trust thee: for I know that which exercises the conscience void of offence in righteousnesse towards God and towards man is one: and if the first be but a changeable opinion, I am sure the second is no everlasting truth; and thy conscience whose ground is but an opinion, thou may well say the ground of thy actions is natural; but all who knowes the eternal ground denyes thee and them both, and knowes that he that is changeble as to God, cannot be just as to men but for self-ends.

Acts 24. 16.

In thy last (thou sayes) *The Quakers speak of a light in the conscience, and of the senses acting in disobedience, and of a true light: but if they would lay down these things in a methodical way, so the people might out of their own understanding feel them working in them, it were something.*

I say, silence deceit, and learn to speak truth; the Quakers speaks of no light in the conscience but the true light, which the natural man with his sensual wisdome and imagined light which is not above nature, acts in disobedience to the

the true light of Christ which shines in the dark heart, where the darkneſſe of wiſdome and prudence, and all imaginations is; from which the things of Christ are hid; and thou that wouldſt hear theſe things revealed to the Worlds vviſdome and ſenſuall underſtanding, which God hath hid from all but babes, canſt not teach God a way; thou muſt firſt learn to believe before thou feel its working; the power of God is received by faith above nature, and not in the ſenſual underſtanding. *Matth.* 11. 25.

Thou ſayes, *Mans chiefeſt certainty lyeth within the reach of his ſenſes.*

I ſay, That's thy chiefeſt certainty who knows nought above nature in thee; but our chiefeſt certainty is by faith in Christ, which the natural ſenſes could never comprehend; and what certainty canſt thou judge of, who denies the Infallible Spirit? is thy certainty ought but carnall which muſt periſh with thee, like the beaſt?

Thou ſayes we tell people, *That the ſenſes and faculties are carnal, and contrary to the true light, the which is to believe our infallibility; and having brought people to believe this, they are not only made uncapable of trying the truth of their doctrines, but pitted to fall down before the greateſt Idols in the world, &c.*

I ſay, Is not thoſe ſenſes and faculties carnal which have nought to guide them above nature? all that knowes what ſpirituall is may judge thee who denyes theſe to be carnall, and ſo con- 1 *Cor.* 3. 1, 3. *Ro.* 8. 6, 7.

trary to the true light; but is it become a scoffe with thee to teach people to believe the infallible Spirit: thou blasphemer, is there any other object of faith to be believed, but that which is
Acts 1. 3. infallible: and doth faith in that Spirit disable them for trying the doctrines? is there any other thing can try doctrines, but that which is infallible? or is there any spirit that's not infallible that can keep from falling down to worship Idols: nay, doth not all worship Idols who believes not in this Spirit? Is this thy teaching and testimony, to deny the infallible Spirit, and set up thy sensual natvrall faculties in his stead? thou enemy of God, what must people believe in, if not in that which is infallible? thou rightly calls this thy first-born; and a shameful birth it is, which is not born of God, but of thy falible faculties. Thou never read in Scripture of such Teachers; thou art worse then *Balaam*, who durst not act according to his own faculties: dost thou not here strike at the foundation of truth? can a falliable foundation keep the creatures from falling? is this thy way to keep from Idols, by denying faith in the infallible Spirit? Here is *Jupiter* and thou art both one; this is thy will thou wouldst have accepted for the deed thou toldst one in thy Epistle, & thy first fault thou wouldst have pardoned before-hand; the least child of light sees thee and thy doctrine of Devils and damnable Heresies, who denyes the Lord God and Christ Jesus the Son to be in the Saints, and makes a scoffe at any thing in man above nature.

And

And seeing thou talks of God and Christ and Scriptures, make proof that thou owneſt them, and prove what thou haſt holden out in thy Paper by plain Scripture, which thou haſt fuotilly holden out; ſuch as theſe, That he that preaches faith in the infallible Spirit, juggles people out of their underſtanding, and nts them to fall down to worſhip Idols; or that he that hath not his feet upon a ſure ground can judge the things of God, or teach others what the light of Chriſt is; That there is any ſure ground of faith, but the infallible. That the ground and appearance of the Light of Chriſt is not above nature. That none can tell what the Light of Chriſt is, its eſſence and being. That the Light of Chriſt is not properly light but figurative. That there is no inward light but what is ſeated in the underſtanding. That there is no believing nor knowing but what proceeds from the determination of the underſtanding. That the creatures bring into the world the light of Chriſt, as they bring in their natural ſtrength. That the five faculties is the ground of all action in the Saints. That the office of the natural underſtanding is to judge of the things of God. That believers are to follow their own will according to the determination of their natural underſtanding. That the natural mans actions are pure, judges purely without ſelf-ends. That conſcience hath no ground but one ſingle opinion. That Hell or the place of everlaſting plagues ſtands in the determination of mans underſtanding;

ing; or that the flames thereof shall fall most upon them that are most tender and in fear: And that he that doubts shall not have so much torment. That all that conscience is good for, is to make some men artificially honest. That the glorious actions of the sons of men proceeds from natural inclination that will never change. That mans chiefest certainty lyeth within the reach of the senses. That the five faculties thou speaks on are not carnal and fleshly. That infallibility is not the surest ground of faith, and surest tryer of doctrines, and strength against Idols.

These things and many more such like I find in thy Paper, which stand need of better proof then thy words, who knowes nought in thee above nature, or that is infallible; but these I have sent thee, look upon them; If thou say this be not thy meaning and intent in any one of them, give thy own meaning of thy own words; or if thou have said what thou now sees amisse, take it again, this I hold reasonable: but those thou affirms of them, prove them by plain Scripture; for else there is little wisdome for any who loves their soules, to believe what one sayes, without the Spirit of God in him, or Scripture given out from that Spirit, to prove what is said; I am sure, he that will be led with such, may soon be led to worship those Idols thou speaks on; his best guide being but Imaginations, who hath nought in him above nature: but we have not

our

our witneſſe from men; ſo him that comes in his own name we deny. And if the Scriptures will not own thy ſpitit, nor ought in thee above nature, thou art to all that know the eternall Spirit, reprobate, aod thy opinions.

And for thy telling of demonſtrating the Spirit to a natural Capacity, I ſay, to them that can believe we can; for ſuch onely are Capable, and to them onely it is poſſible: but if Chriſt himſelf could not demonſtrate himſelf to be the light of the world, to ſuch as thee, who would not believe ought in them above nature; though he told them the Kingdom of God was within them: and this unbelief was and is the Condemnation; that light is come into the world, but the darkneſſe loved, and the light oppoſed. And here thou may read thy ſelf, who under a pretence of teaching the light of Chriſt, would wholly put it out, and ſet thy natural faculties in its ſtead; not above nature, nought but Imaginatio..s.

Mark 9. 22, 23.

John 3. 16, 18, 19, 20.

THE END.